



# INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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WINNIPEG, CANADA

APRIL 1957

## Qu'Appelle I. R. School Wins Sask. Championship

The Lebret Indian School and the Fort Qu'Appelle Sioux Indians have won the Provincial Championships in 1957.

### Junior B League

The high-flying Lebret Indian School pupils have proved once again that they are true champs. In the semi-finals they defeated Holdfast 16-4; in the finals they beat Kindersley 10-3 at home, and 10-7 at Kindersley. This gives Lebret its third year in a row Junior Championship for Saskatchewan.

### Juveniles

The Juveniles of Qu'Appelle Indian School did as well as their elders, having defeated top Saskatchewan teams such as Swift Current, Oxbow, Moosomin and Melville. They defeated Rosetown 15-8. The return game at Rosetown saw the Indians defeated 6-5, but still winning the Championship on the number of points. In the first game at Lebret, they were still trailing Rosetown during the second

## HONORARY CHIEFTAINSHIP TO A. I. A. COUNSEL



"WAPANETA". This was the Indian name given Mrs. John C. Gorman of Calgary, counsel for the Alberta Indian Association, when she was formally adopted as "Morning Star, Mother of the Hobbemas" by the Samson

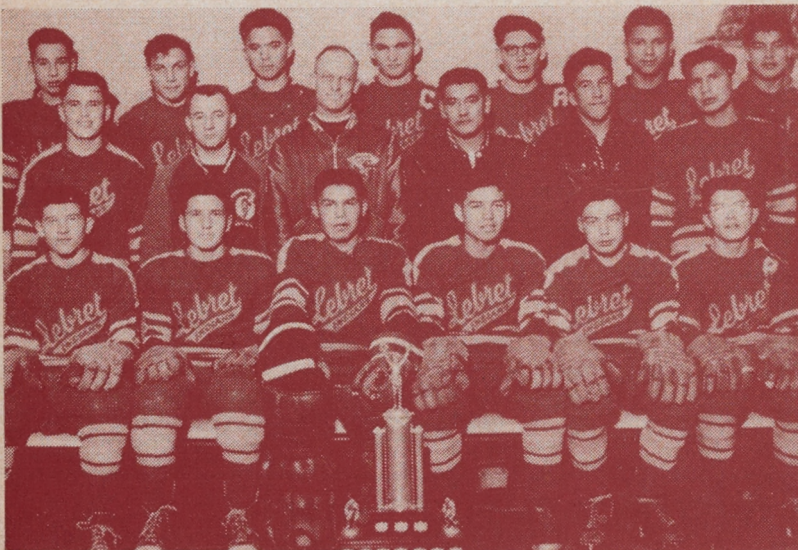
band recently. Shown with Mrs. Gorman are Chief Johnnie Samson, Sr., brother of the chief who signed the Hobbemas into treaty in 1876; Mrs. Gorman; Johnnie Samson, Jr., the chief, and Councillor Albert Lightning.

period with a score of 8-5 but during the last period they banged home ten goals to none by their opponents.

### Teams Officials

Coach Art Obey now enjoys five championship trophies

(More on page 8)



### JUNIOR B—

Front row (l. to r.): Joe Paupanekis, Joe Seymour, Gilbert Keewatin, Ronald Whiteman, Vincent Bellegarde, Guy Yuzicapi.

Center row: Philip Morin, Brother Aubry (trainer), Father Robidoux (manager), Art Obey (coach), Paul Kirkness, John Kelly.

Back row: Glen Bellegarde, Frank Courchene, Leonard Kitchemonia, George Poitras, Romeo Courchene, Danny Keshane, Frank Trout.

## Indians Concerned Over New Medical Regulations

OTTAWA, April 1, 1957 — Native Canadians holding Indian title are upset by a new regulation concerning Indian Health Services. From now on, moneys owned by Indians, either individually or in band-funds, will pay the cost of up-to-now free hospital and medical care.

Government officials will be the only ones to decide not only which Indians and which bands but also what kind of services, at least on the reserves, are to be paid in this way. As in the past, but probably more so, Indians off the reserves who need medical attention will receive no consideration unless they can get in touch with a government official or move back to the reserve before treatment.

Band chiefs and social leaders across the country are holding special meetings to raise doubts as to the opportunity of this measure. They object to the manner in which this policy is foisted on them and are suspicious of the way in which it will be implemented.

Letters and delegations are steadily arriving in Ottawa to protest against what appears to

be a lack of fair play on the part of the government.

Thanks to a better education and to the recent introduction of some form of self-government, Indians are now familiar with British democratic traditions as well as with their Treaties and the Indian Act. They were given a taste for joint-planning their own affairs at the national level when the new Indian Act and its amendments were in preparation.

Consequently they are distressed by the fact that they were not consulted with regards to this new policy, even though they will be footing the bills.

It has been pointed out that this new decree is issued on the eve of a federal election when M.P.s are too worried over their own political future to bother with petitions from non-voting citizens.



## INDIAN RECORD

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### INDIAN & ESKIMO WELFARE COMMISSION

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Editor and Manager

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What is really needed is much simpler: give back to the Indians final control over their own affairs. They had it before the Europeans invaded their country. It was taken away from them as a preventive measure, namely to protect them from exploitation, and to allow for readjustment period. In the long run, the process almost defeated its purpose, at least as far as the social personality of the Indian is concerned. The sooner it is brought to an end, the better for every one concerned.

The present Indian Act has this objective in sight in fostering an increasing amount of local self-government through band councils. But this should be extended to the regional and national levels. Otherwise the Indians on the reserves will continue to remain wards of the federal government, if not as individuals, at least as communities. Furthermore, the educational programme should have the same objective instead of by-passing present social conditions and trying to school every boy or girl for life among the non-Indians.

(to be continued)

André Renaud, O.M.I.

## EDITORIAL

### Indian Affairs Belong To Indians

THE WIDE publicity given to recent clash between Indian rights and Canadian law has focused the attention on the Indian scene for a while. Politicians, editors, social leaders, and even university professors, have taken a look at it and expressed at least a mild surprise. Once again, the present administrative set-up as well as the low standards of living on too many reserves are criticized and various suggestions are made to improve the situation.

Politicians, other than Liberal, blame the federal administration and conclude that the responsibility for handling Indian Affairs should be transferred to the provinces. Non-politicians dream of suppressing the reserves by amalgamating them with neighboring white villages and by encouraging the Indians to leave their native communities.

Such proposals are well-meaning, but they fail to take into account at least one little thing, namely, that the Indian is a human being and not a mining claim. Mining claims can change hands and they can be, legally or technically, liquidated. But a human being or community can not, except under a fascist or communist regime.

There is no doubt that an administrative decentralization is in order but a juridical one would cause more harm than good, beside being unconstitutional. As for encouraging the Indians to leave their reserves, this would meet with as much success as the recent campaigns against cigarette-smoking. The arguments are not convincing enough, at least in the eyes of the majority.

### Maoris Are Singing Again

MAORIS of New Zealand are often quoted, in this country, as an instance of successful integration. Five generations ago, they were still, technically speaking, at the stone age level of human civilization.

Now they come under the same laws, attend the same schools, share the same occupations and the same generally prosperous economic conditions with the rest of the population. Socially speaking, they are usually treated as equals by the European descendants. One is almost lead to think that they are disappearing as a distinct cultural community.

"But this is not altogether the case. They elect their own representatives to Parliament and their lands are inalienable except by specific decree of the Supreme Court. Their economic and technical adaptation to the new way of life, brought about by European penetration, is accompanied with a strong revival of Maori culture.

One of their native leaders, Apicans Ngota, states that there are more young people familiar with native arts such as sculpture, weaving, folksongs and dances than fifty years ago. This revival has not handicapped their transition to the new ways, on the contrary, it has helped it tremendously. Now that they can support themselves again economically, administer their political affairs, mix with the newcomers everywhere without being looked down, the Maoris are singing again;" (E. G. Schurimmer — UNESCO)

Chippewa Indians are being paid close to \$8,000,000 for 2,768 acres of their Sarnia Reserve. A distinct improvement, at any rate, over the way things were done in the country's earlier days, when the white man's advancing

## How Aborigines Traversed Wilderness

The Indian has been reckoned the world's best tracker, Guy Murchie states in his new book, "The Song of the Sky," though, from what we have heard, the Australian bushman, far the Indian's inferior mentally, possesses a miraculous skill in following a trail invisible to a white man.

Murchie's book discusses, authoritatively, the Indian's exploits in this direction.

Knowing nothing of latitude or longitude as the white man understands them, the aboriginal Indian very definitely learned to take bearings by the North Star and "could probably tell them the time by the circling Plough."

But the Indian's skill in traversing a previously untrodden and unfamiliar wilderness was due rather to little directional clues found in trees and plants and to observing deer and buffalo trails and waterways and mountains. A thread of distant smoke was a signal and a warning. Murchie adds:

"He was taught in childhood to notice that the tips of evergreen trees inclined slightly to eastward, bowed by the prevailing west wind; that moss and bark are slightly thicker on the moist north and northeast side of trees, and tree rings consequently wider there; that the gum oozing from the spruce is clear amber on the south side but dull grey on the north, that compass golden-rod tips bend gently northward, and the leaves of prickly lettuce, rosin weed, and prairie dock all lean more north or south than east or west.

"Stalking proved to him that the north side of a hill is the quiet side because the ground stays damper there and thereby deadens sounds while the dry south slope is often treacherous with rustling leaves and hidden crackly sticks. The loon and the duck, he observed, prefer to breed on the western shores of lakes and rivers. The flying squirrel and the pileated woodpecker dig their holes on the east side of trees. But the spider spins her web on the south side, the favourite resting-place of the sun-loving moth and fly . . ."

The Indian supplemented his observations by blazing a trail as an aid to navigation—bending saplings, stripping bark, planting forked sticks in streams, or piling rock cairns on cliff paths above the timber. On the prairie, he used simple grass signs to indicate direction, such as knotting the grass into bunches and pointing the top right or left to show the way.

For long-range broadcasting when smoke signals were too temporary, he used the famous "lop stick" sign, many examples of which are preserved to this day in ancient virgin trees of former Indian country. This signal was made by precise lopping off of these prominent trees on ridges where their coded pattern messages could be read for many miles.

## A DISTINCT IMPROVEMENT

"civilization" ruthlessly robbed the Redskins of their land rights, their fishing and hunting. Or gave 'em, perhaps, a paleface fedora hat and a bottle of fire-water in return.



## The Catholic Church in Canada

by

REV. ADRIEN BOUFFARD

Canada and the United States have, together, a population of 172 million souls, of which 36 million are Catholics — 51% of the total population of the Americas, and 19% of the total Catholic population.

In 1901 our country had a population of 5,371,315. The increase in population is not due to the birth rate, alone, but to immigration. At the present time the breakdown of population is as follows (according to the 1951 census): People of English descent, 47.0% or 6,709,000 in number; French number 4,319,167 or 30.8%. At the turn of the century we constituted 40.7%, but the great number of non-Catholic immigrants who have been brought into the country has tended to weaken French influence.

Then there is 18.2% of Canadians of European background, 2,553,000 in number; plus 82,827 Asiatics; 18,000 Negroes; the Eskimo population has increased from 7,200 to 9,700; and the Indian from 118,300 to 144,800. Of the Indian population, 72,800 are Catholics; 55,500 of these are ministered to by the Oblates; 13,000 by the Jesuits of Ontario; 900 by the Capucins of Restigouche; 400 by the Franciscans at Malisset, N.B., and 3,000 in Vancouver by the Mont Fortains.

The official census figures give the population as 14,009,430, and Catholics as 6,069,496, i.e. 43.3%. It is to be noted that the 280,000 Ukrainian Catholics of Byzantine rite have not been included in this figure. Therefore when these are added, the exact total of Catholics is 6,349,496 or 45.3%. In 1921 we were only 38% of the total population.

In the Province of Quebec the Catholic Church has an absolute majority — 87%; in New Brunswick, 54%. There is a fair percentage in Nova Scotia, Prince Edward Island and Newfoundland.

### SCHOOL BURNS AT SAKITTAWAK

CROSS LAKE, Man. — A one-room day school was completely destroyed by flames on January 29. Fortunately the fire occurred in the afternoon, so that it was possible to save practically all the equipment. No lives were lost.

His Excellency Bishop Dumouchel is allowing the "Maison Chapelle" to be used for both the school, and as a residence for the teachers, Mr. and Mrs. St. Godard, and their family, until the end of the present scholastic year. The school was owned by the Department of Indian Affairs.

The next strongest religious group is the United Church, which has increased its numbers from 658,700 to 2,867,271 — that is 20.5% of the whole. Next come numerically the Anglicans — 2,060,720; Jews, 204,836; Greek Orthodox, 172,271; Jehova Witnesses, 35,000.

The increase in Canadian population each decade was 1,000,000. While the immigration laws were designed to limit the Catholic population of Canada, the free immigration laws of the United States from 1890 to 1920 had the opposite effect.

#### RELIGIONS IN CANADA IN 1951

Catholics .....	6,349,496
United Church .....	2,867,271
Anglicans .....	2,060,720
Presbyterians .....	781,800
Baptists .....	519,600
Lutherans .....	445,000
Jews .....	204,836
Greek Orthodox .....	172,271
Mennonites .....	126,000
Jehovah Witnesses .....	35,600

### B.C. Student Oratory Winner

CRANBROOK — The Knights of Columbus, St. Eugene Council, held another in their series of public speaking contests in St. Mary's Hall recently.

Winner of first prize was Mr. Herman Alpine, from St. Eugene Mission, who spoke on "The Un-savage Indians".

The next contest will be the semi-finals when the winner will be chosen to represent this district at the final contest, to be held in Trail on May 12th, covering East and West Kootenay. This contest is sponsored by the Father John Althoff General As-

### U.S. Indian Converts 863 During 1956

WASHINGTON—There were 863 Indian converts in the U.S. in the past year. Catholic Indians are served by 230 priests and 726 nuns in 415 churches and chapels and 57 day boarding schools.

These figures are given in a report by the Commission for Catholic Missions Among Colored People and Indians. Cardinal Spellman of New York is chairman of the commission.



The Sioux Indians who have sought refuge in Canada about 90 years ago number over 1,000. Important groups live at Portage, Griswold, Pipestone, and Uno, in Manitoba; at Fort Qu'Appelle, Dundurn, Prince Albert, and Wood Mountain, Saskatchewan. Shown above are Griswold Sioux performing a traditional dance at the annual Brandon fair.

### Eskasoni School Committee Praised

OTTAWA, Ont.—The work of the Eskasoni Indian Day School Parents has been praised by Reverend Paul Piche, O.M.I., Secretary General of the Commission of Indian and Eskimo affairs, here in Ottawa.

As reported in the March issue of the Indian Record, this Indian School committee has, as its main purpose to foster, on the part of the parents, a greater interest in all phases of education, and also to place more responsibility on the community for the expansion of educational facilities through the proper use of Government and Bond funds.

The establishment of similar committees is encouraged in every Indian community across Canada.

ED'S NOTE — Through inadvertence, the names of the people pictured at Eskasoni were omitted in our March issue (page 4). They are, from left to right: Rev. N. McPherson, principal; Capt. Simon Denny, T. Boone, Supt. Eskasoni Agency, Chief Wilfred Prosper, Mrs. John T. Johnson and Mr. F. B. MacKinnon, Regional Supervisor.

sembly, Fourth Degree, Knights of Columbus.

### INDIANS ATTEND TRAINING COURSE

On interesting feature of the Box Loom Weaving Course, conducted at West Bay, Ontario, recently was the fact that the instructor Mrs. Wm. Meawasige gave her directions in both English and Ojibway.

Mrs. Meawasige has attended the Indian Leadership course sponsored by Indian Affairs and is keenly interested in promoting better living on reserves.

Several of the men in the community made the looms, and the club members raised their own funds by holding dances, box socials, rummage sales, etc. Mrs. Meawasige and Mrs. Jane R. Bartless, under whose guidance the course was held, were presented with lovely hand-made gifts in appreciation of their services.



## McIntosh Hockey Finalists 1957



Front row: Martin Beardy, captain; Hans Sharpe, Isaac Keewayassin, Salio Namagesic, and Wilfrid Kejick; back row: Lucien St. Vincent, coach; Weston Anicinabe, Alfred Lachinette, Billy Mamajesic, Frederick Land and Jimmy Gesic.

## Father Egenolf, Veteran Missionary Buried At Brochet

BROCHET, Man. — Father Louis Egenolf, O.M.I., a veteran of over 50 years in the Indian missions, died in the hospital of Le Pas, March 14, at the age of 80 years and 4 months.

He remained active until a week before he died. He was brought from Brochet to Le Pas by plane on March 6, rather reluctantly, for he regretted causing so much expense for what he termed an "old machine."

At first, he seemed to recover, and it was hoped that the renowned "energy of Father Egenolf would again triumph," in the words of one of his confreres. But God had other plans, and in the words of the same confrere, he died "without a complaint, and with the most edifying submission, in the presence of His Excellency Msgr. Paul Dumouchel and Father Laurent Poirier, O.M.I., his provincial."

A Requiem Mass was celebrated in the cathedral at Le Pas in the presence of the religious communities and a large gathering of the faithful. According to his own wish and at the request of the Indians of Brochet mission, Father Egenolf's body was brought back to Brochet. A Requiem Mass was chanted by Father Provincial. March 21, attended by the Indians of the vicinity. All the whites of the village, although Protestants, came to pay tribute to "this priest who used to edify them by his simplicity and his joviality, his warmth and his devotion to souls."

Father Provincial Poirier preached a moving eulogy in the

Cree language on the great missionary. Father Adrien Larveau, O.M.I., spoke in Montagnais and English.

Father Egenolf was born Oct. 15, 1876, at Dehrn, diocese of Limburg, Germany. He was sixty years a religious and 55 years a priest. Except for two years of ministry in the district of Ile-a-la-Crosse, he devoted his whole career to the Montagnais and Cree Indians of the Mission of St. Peter on Reindeer Lake.

## INDIAN TB JUMPS IN '56

A federal Indian health officer said recently that an increase last year in the Indian tuberculosis death rate should explode "smug certainty" that the disease is on the wane.

Dr. W. J. Wood, regional superintendent of Indian and northern health services, noted that the Indian death rate from TB has been on the increase since 1953. There were 110 cases per 100,000 population in 1956; 80 in 1955 and 76 in 1954.

## ESKIMOS MOVE NORTH

While most of Canada's Eskimos today live north of the tree-line, approximately 2,000 years ago their ancestors are thought to have lived in the forest north of Lake Superior.

## Argentine Indian Youth Examined For Sainthood

NEW ROCHELLE, N.Y. — The Sacred Congregation of Rites in Rome has discussed the cause for beatification and canonization of Ceferino Namuncura, an Argentine Indian boy, who was a protegee of the Salesian Fathers.

If canonized he would be the first South American Indian to be proclaimed a saint.

Ceferino was born in the Patagonian region of Argentina, Aug. 26, 1886, the son of Manuel Namuncura, the last "King of the Pampas". The "King" was converted to Catholicism by Salesians and Ceferino was baptized at the age of two.

When he was 11 he went to Buenos Aires to study, determined to "become useful to my race." He entered the Salesian high school, studied, and was impressed by the life of St. Dominic Savio, and decided to study for the priesthood.

His health began to fail and

Bishop (later Cardinal) Cagliero, who had brought the pioneer band of Salesians to Argentina in 1875, decided to take the boy to Italy in the hope that he might recover. In Turin, Ceferino met Father Michael Rua, successor of St. John Bosco, as Superior General of the Salesians, and in Rome Ceferino met St. Pius X.

On May 11, 1905, before his 19th birthday, Ceferino died. St. Pius X called him "the most powerful protector of the Salesian missions of Patagonia." His body was brought to Argentina in 1924 and the chapel where it rests has become a place of pilgrimage.

## Pope Pius XII 40 Years Bishop 58 Years a Priest

OTTAWA, Ont. — (CCC)—His Holiness Pope Pius XII will be 40 years a bishop on May 13 of this year. On April 2 he was 58 years a priest.

It was on April 20, 1917, that Pope Benedict named Msgr. Eugenio Pacelli as Papal Nuncio to Munich, Bavaria. Three days later His Holiness named him Titular Archbishop of Sardes.

On May 13, Pope Benedict consecrated the 41-year-old Nuncio, who 22 years later was to become a successor on the pontifical throne.

Key dates in the life of Pope Pius XII follow:

Born at Rome, March 2, 1876; Ordained priest at Rome, April 2, 1899; Secretary of Extraordinary Ecclesiastical Affairs, Feb. 1, 1914; Apostolic Nuncio to Bavaria, April 20, 1917; named Titular Archbishop of Sardes, April 23, 1917;

Consecrated by Pope Benedict XV, May 13, 1917; Apostolic Nuncio to Prussia, June 22, 1920; created Cardinal, December 16, 1929; Secretary of State for Pope Pius XI, Feb. 7, 1930; elected Pope, March 2, 1939; crowned at St. Peter's, March 12, 1939.

## McGill U. Studies Mental Health Of Natives

MONTREAL, Feb. 20—McGill University has set up a Transcultural Research Section on Social Mental Health with specialists from the Departments of

## WORLD CATHOLICS 464,200,000

VATICAN CITY—(CCC)—According to the *Annuario Pontificio* of 1957 there are 464,200,000 Catholics in the world of whom 224,250,00 are in Europe (48.3 percent of the population); 64,000,000 in North America (13.8 percent of the population).

Throughout the world there are some 2,000 dioceses, 40,000 churches, 200,000 parishes and 65,000 seminarians of whom 8,000 are ordained to the priesthood each year.

The total number of priests is 381,550 of whom 275,000 are members of the secular clergy. Brothers total 270,000 and nuns approximately 1,000,000.

This great army of Christ included in its work the teaching of 20,000,000 children in 160,000 schools, and helping 14,000,000 persons in 30,000 charitable institutions.

Psychology, Sociology and Anthropology, to study the mental health conditions of Indian and Eskimo Communities in Canada, particularly in Northern Quebec and Labrador.

A first meeting was held on the campus today with representatives from the different departments of the federal government interested in such studies.

"In vain will you found missions and build schools, if you are not able to wield the offensive and defensive weapon of a loyal Catholic Press."

— POPE ST. PIUS X



## Letter to the Editor

Seine River Indian Res.,  
Glenorchy, Ontario,  
January 25, 1957.

Dear Father:

Your editorial in recent issues have been very stimulating and I am writing to you in the hope that you can, perhaps, answer my enquiries.

I am referring to your discussions about the revision of curricula for teenage and/or adult Indians to provide for a non-academic, vocational training. You mentioned a number of schools having some training of this type already for this age level. I think it is a thoroughly practical plan and a realistic one.

At our Reserve, there are a good number of Residential School alumni who are wholly unequipped to get a decent job and spend much of their time waiting between temporary jobs — most of which are unskilled — often unsatisfactory and unpalatable to those with higher training and standards.

When brush cutting and burning or pulp-hauling are the only things offered for the vocationally untrained, there will be an inevitable frustration if they have had a good introduction to knowledge and tasted of something more than a primitive, near vegetable culture.

Many of the young men feel trapped in their isolation and maybe a bit resentful of so much History, Language, and Music without any way of making a living.

They will probably be better Indians for their Residential training; they will know much more how to live but they must have work too and adequate training for it.

I am wondering too, if a whole revision of the Elementary curriculum couldn't be done on behalf of the majority who will never go beyond the 6th or, at best, the 8th grade, by virtue of their late start in school, the irregularity of employed teachers, family obligations or disruptions of many sorts?

I suggest the following:

1. A practical health course which would include common sense First Aid. The array of Health texts I have at present are next to useless. They are geared to upper-middle class city children filled with pictures of spacious houses, well-aired rooms, running water, electricity. These things are unknown here where malnutrition, overcrowding and inadequate shacks house many more than the four or five shown in the textbooks.

2. A gardening course for those 12-14 year-olds in a school garden with a book exclusively written for Indians with simplified charts of those vegetables adapted for growth in the North.

3. A livestock manual and course for small stock which could be cared for by the children as an example to the older ones — rabbits, chickens, waterfowl, hogs, goats.

Cordially yours,

James E. Milord,  
Teacher.

## Basket-Weaving Art Of Coast Indians Is Preserved By Women

CHILLIWACK, B.C. — Indians on Seabird Island, a small piece of land near Harrison Lake, 60 miles northeast of Vancouver, are having a hard time keeping the old art of basket-weaving from dying out.

The Indian women, from the Thompson and Fraser tribes, use cedar roots in the making of the intricately-woven baskets. Large cedars, necessary in making the multi-colored baskets, are becoming scarce, and trips of up to 50 miles must be made to obtain the roots.

The roots are washed and split into long, thin sections while wet, then carefully woven by the women. Dye is obtained in many colors from cherry bark, in its natural state.

Typical of the designs on the baskets is a jagged path of forked lightning, snakes, butterflies and ferns, and beach and sky scenes.

The largest collection on Seabird Island is owned by Mrs. Alfred Hope, wife of the chief. They have been made by herself or members of her family. One basket, still in good repair, is said to be more than 200 years old.

Despite the pleas of tourists, many women will not part with their work, especially with materials becoming more scarce and the thought that soon the art may become extinct.

## Soldier From Griswold Wins Boxing Crown

Pte. Wilf Elk of Griswold, Man., is on his way to a second try for a Canadian Army Boxing Title. A Middleweight, Pte. Elk recently won the Army's Alberta Area Title and now will enter the Western Command Championships to be held in Calgary next month.

Victory in the Command bouts would advance the 2nd Battalion, Princess Patricia's Canadian Light Infantry soldier to the Army Championships to be held in Kingston, Ont., this month. Pte. Elk, who has served with the Army nearly five years, reached the Canadian Army Championships last year.

## CIVILIZATION MEANT DEATH

**A Sioux Chronicle.** The Civilization of the American Indian Series. Volume 45. By George E. Hyde. Illustrated. 344 pp. Norman: University of Oklahoma Press. \$5.

## Catholic Indian School Wins Hockey Tournament



Left to right: Captain Dennis Fontaine, goalie; Howard Morisseau and Theodore Fontaine, all of Ft. Alexander Indian Residential School, were awarded the outstanding players' award by Birnie J. White, at the finals of the Manitoba Indian Residential School Midget Hockey Tournament held at Winnipeg's Olympic Rink recently.

Winning team was Sandy Bay's, coached by Robert Connolly and managed by Father A. Chaput, O.M.I. The team received the Brook's Memorial Trophy. Competing teams were Sandy Bay, (R.C.), Birtle, (Presb.), Ft. Alexander, (R.C.), Portage La Prairie (U.C.), Pine Creek (R.C.), Brandon (U.C.), Residential School teams.

The "Tom Longboat" Medal was awarded to Louis Harper, best all-round Indian athlete of Manitoba, by Jim Daly of the A.A.U. of Canada.

## President On Reservation Just Like Noble Red Man

Why should the North American Indians — those in Canada as well as in the United States — object to living on reservations?

The fact puts them right up among the elite.

It gives them the advantage of ordinary people whose lands can be taken from them by process of law.

And, contrary to popular belief, so far at least as Canada is concerned, there is nothing to prevent the Indian from leaving the reservation and competing with ordinary Canadian citizens on an equal basis.

As for the elite feature of the Indian's status, a Washington correspondent, quite by accident, recently stumbled on an interesting discovery.

This writer called on the U.S. Department of the Interior to secure data on reservations in general, and the number of Indians living on them. A department official showed him a map covering all the country's reservations.

For a few moments the visitor regarded it; then, puzzled, he remarked, "This reservation here — it seems out of place."

"Out of place?" challenged the official.

"Well, look at it!" retorted the correspondent. "It seems to be right in the middle of Washington, D.C."

The official answered, "It is."

To the question what a reservation was doing in the very heart of the nation's capital, the official patiently explained that it surrounded the White House: that the president himself lived on a reservation.

More than that, the 52 acres making up the White House grounds are not merely a reservation, officially, but the Department of the Interior lists them as Reservation No. 1.

## BILL PROVIDES FOR INDIAN COMMITTEE

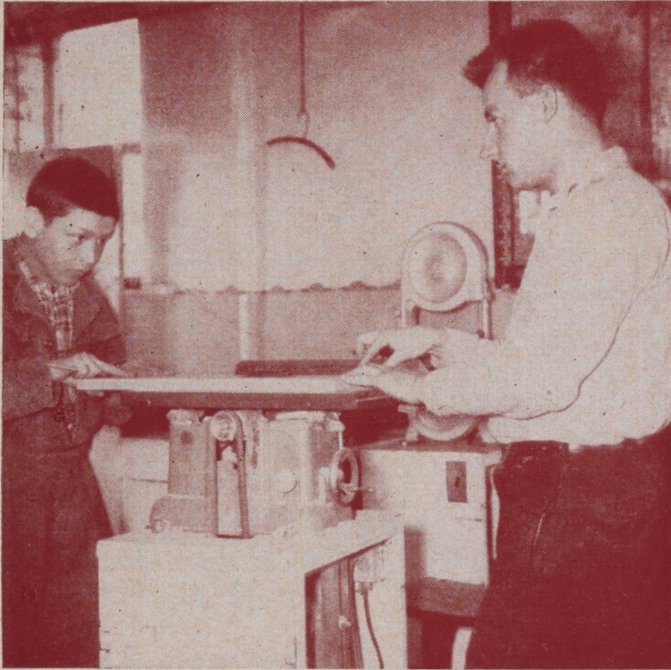
VICTORIA — Labor Minister Lyle Wicks, whose department administers Indian affairs, introduced in the House a bill for establishment of a committee to to "consider matters regarding the status and rights of Indians of the province," on Feb. 19.

## EARLY INHABITANTS

It is estimated that at their largest figure, Canadian Indians numbered little more than 200,000.



# Vocational Training For Boys And Girls At McIntosh



Vocational training for Indian boys and girls is now being taken care of in most Indian residential schools as well as in the larger day schools and, wherever possible, in technical and vocational

training schools in various cities across Canada. Shown above are (left): a manual training instructor with one of his pupils at a McIntosh Indian school in Northwestern Ontario. To the right, an Oblate Sister, also on the McIntosh



Indian residential school staff, is teaching sewing to a large group of Indian girls.

This vocational training program will help Indian youth secure paying jobs out of school.

## Totem Pole Erected By Boy Scouts

MONTREAL, P.Q. — An interesting ceremony recently took place in Montreal when a 15½ foot totem pole, the first to be erected in the open in the metropolis, was installed on the grounds of the Boy Scout Association Building, 1323 Bishop Street.

The totem pole was the gift of Mrs. Garnet Strong, and the work was executed by a Haida Indian, native of the Queen Charlotte Islands, north of Vancouver Island. The ceremony was presided over by Mr. Marius Barbeau, renowned authority on ethnology and folklore. He wore authentic Indian clothing and

demonstrated some Indian musical instruments loaned by the Canadian National Museum of which Mr. Barbeau is an official.

The unveiling of this totem pole was to mark the 100th anniversary of the birth of Lord Baden-Powell, founder of the Scout movement.

## LAST GREAT INDIAN BATTLE SITE MARKED

Medicine Rock coulee, situated below the present site of the Sicks' Lethbridge Brewery building has been chosen as the site of a cairn to be erected by the Lethbridge Junior Chamber of Commerce.

The cairn will commemorate the last great Indian battle between the Blackfeet and the Crees.

Cleve Hill, chairman of the Jaycee committee in charge of the project, said a monument, erected in the Lethbridge coulee late in the 19th century, was used by the Indians as a place of worship.

Known as Medicine Rock, it will be resurrected and marked with a bronze plaque. Unveiling ceremony is tentatively slated for next summer.

## Three Plaques To Be Erected By Six Nations

The Six Nations Indian Council has approved a Brant Historical Society suggestion that plaques be erected to Indian long distance runner Tom Longboat, poetess Pauline Johnson and the Mohawk Chapel.

The Longboat plaque is planned for the council house grounds at Ohsweken, the Johnson plaque for her home, Chiefswood, and the third one at the chapel. The plaques will be provided by the Archeological and Historic Sites Advisory Board.

### Increased Membership

The council increased the membership of the reservation school board to six from three. Appointed to the new positions were Mrs. George Garlow Jr., Mrs. Russell Garlow and George W. Van Every.

## Iroquois Led Hard Life —Says Ethnologist

TORONTO—Far from the long happy idyll their existence is often pictured as, the early Canadian Iroquois probably led lives that were "nasty, brutish and short," a Royal Ontario Museum ethnologist says.

Walter Kenyon, the museum's assistant curator of ethnology, has been measuring and examining the bones of Indians uncovered when a 13th century burial ground was opened at Tabor Hill in suburban Scarborough, last summer. He has come up with some findings that rock the "noble savage" conception.

To begin with, the 13th-century Iroquois was not a tall, straight hunter, Mr. Kenyon says. He was a short, stooped vegetarian.

Measurements indicate the average height of an adult male was five feet, six inches, and his squaw was four inches shorter.

He was stooped because he suffered from tuberculosis of the spine, and that was only one of many ailments. The Indian was a victim of chronic malnutrition and prone to the ravages of arthritis.

Apparently then, his life wasn't a happy one, but it was mercifully short, says Mr. Kenyon. His preliminary examination indicates 46.2 per cent of the young men died before they were 21, and 32.5 per cent before they were 19.

"There are many young male skulls missing," Mr. Kenyon said. "There are two traditional explanations. The first assumes

the young men were warriors—but . . . there was no palisade around the village, which would have supported the theory that they were warlike.

"No, the only assumption is that they went out hunting, driven to desperation by starvation, and lost their lives in hunting accidents or through exposure."

His studies indicate the Tabor Hill Indians' diet was about 85 per cent vegetarian and mostly corn. Whether through design or accident, they seem to have eaten sand with their corn and this wore down their teeth.

"They definitely had peridental (tooth) disease and one jaw bone I found was holed in several places by large abscesses," Mr. Kenyon said.

## CHIPPEWA INDIANS OF YESTERDAY AND TODAY

Sister M. Carolissa Levi.  
Pageant Press, \$5.00.

This fine and intensive study is based on years of original research by the author who taught in a reservation school. The book is clear, informative, and highly readable and is exhaustive in its material on this once powerful tribe.

Illustrations are by Peter Whitebird, Chippewa artist.



## Father Renaud's Monthly Letter

Ottawa, April 12, 1957.

### Dear Boys and Girls.

I was back to school for a week. This is what I must report this month. Instead of teaching, I have been taught and, I hasten to add, I have learned.

It was not an ordinary school, though it took place in a regular school building. The teachers did not have degrees or certificates from Normal School, but they knew what they were talking about and they explained it very well.

What was it? A Leadership Course for French-speaking Indians of Quebec. It was held at Oka, not very far from the famous Trappist Monastery. There were some twenty Indians participating, from the most progressive Indian communities of the province, namely, Oka, Odanak, Village-Huron, Pointe-Bleue, Bersimis and Sept-Isles, places that are bynames in history or in the industrial development of the province.

They had come at the invitation and expense of the Indian Affairs Branch, to study the social problems of their respective communities. The social worker from the Branch, Miss Berthe Fortin, the regional supervisor, Mr. Romeo Boulanger, Mr. P. Proulx, the local superintendent, together with Mr. Ram-

say, a social worker from Trois-Rivières, and Miss Colette Hovasse, social worker from French Morocco, were on hand to provide technical help and advice.

The group surveyed all sorts of topics concerning life on the reserve, from recreation to education of children and family relations. The delegates provided the problems, the technicians offered solutions then both would fit questions and answers together through co-operative discussion.

I listened carefully to everything that was said, particularly by the Indians. I asked questions when I was not sure that I had understood and these were answered very patiently.

So I learned a lot from these descendants of the historical Hurons, Abenakis, Montagnais and Algonquins who were analysing their community problems with competence and responsibility. They seemed to have inherited of their forefathers' wisdom, sense of observation and teamwork. And I thanked God that they had, notwithstanding two centuries of association with people from other countries. Because it is only Indians like those and, I hope, like your-



## Preset Policy May Lead To Ultimate Extinction, Says Father Renaud

THE state of inferiority to which we have relegated the original inhabitants of Canada, is unworthy of a great and democratic country such as ours, opined Rev. André Renaud, O.M.I., in a recent conference given in Ottawa.

Three conditions, said Father Renaud, are necessary in order to be a Canadian: to live in Canada, to think and act like a Canadian, and be recognized as such by the law. The second of these conditions is missing as far as the Indian is concerned. Furthermore, living conditions in the Indian reservations are far from ideal.

It is true that they have the benefits of free medical treatment, but all their activities — whether individual or communal — are strictly supervised, and while the usual standard of living space is four persons for every five rooms, in the reservations it is five persons to two rooms.

From the very outset, we, white people, have contributed to their downfall by bringing them into contact with germs with which their organism was unable to cope. And while, in that initial period we did treat them as equals, we have, down through the years, treated them with less and less consideration, and our present policy, whether knowingly or unknowingly, is leading to their ultimate extinction.

selves, who will eventually find a true and permanent answer to the many problems now disturbing Indian communities.

Happy Easter!

**André Renaud, O.M.I.**

## NOBLE GESTURE

Thoughts on international oil squabbles, power politics and monetary crises should temporarily vanish for the Duncan community this week with word that Cowichan Indians have agreed to sell 47 acres of land lying on the west boundary.

No one living seems able to recall a similar instance occurring here. The prospect of being able to build on acreage formerly closed is stimulating to a degree, the land's central position a foremost advantage.

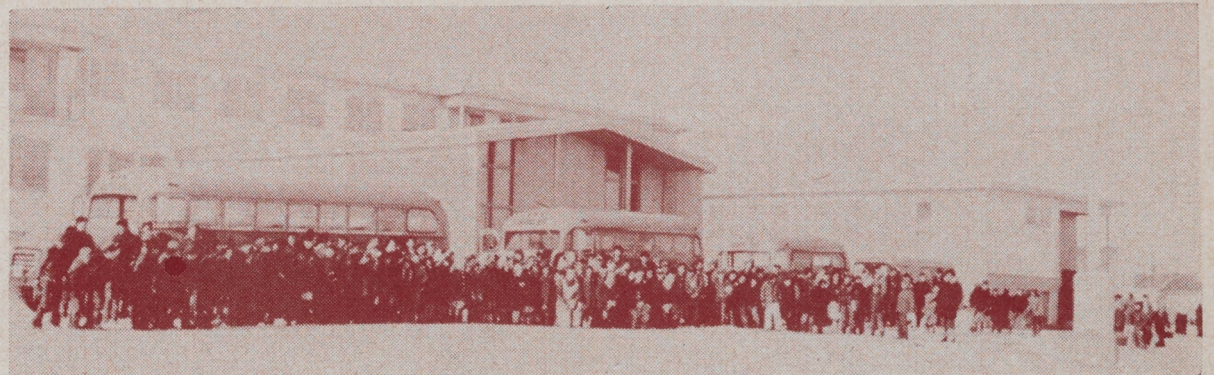
The Indians have made an excellent gesture to the whites. Now, it remains to be seen what the whites will do with the opportunity presented.

(Cowichan Leader)

## Woman Councillor

Georgina Island Indians have elected a woman councillor. She is **Mrs. Edna Porte** and she's the first woman ever elected to an Indian council in the Georgina, Scugog or Rama reserves. New Chief of Georgina Island is John Charles and Les McCue is the second councillor.

## OVER 400 ATTEND HOBBEA RC SCHOOL



Four buses transport pupils to and from Hobbema Residential School

Four hundred and five pupils, almost all of whom are day scholars, now attend classes at the Hobbema Residential School. Four school buses are used for the transportation of day scholars. Attendance reports are of a very high average.

Five hundred pupils are expected to attend Hobbema Roman Catholic School in September 1957. It is expected that a 14-class block will be erected next summer to replace the old school building which formerly housed both dormitories and class-rooms.

### Night classes

The principal of Hobbema Indian Day School has organized

night classes for young adults, twice a week. About twelve Indians attend these classes in carpentry and mechanics; night classes in home economics will be held for girls.

It would seem that this policy would be more effective than the general short courses which are sponsored by the Indian Affairs Branch.

## Adult Courses Cancelled in Alberta

CALGARY, Alta. — Since the agricultural course planned for the adult Indians of Alberta had been arranged for 100 pupils, and only 25 registered for the course, it had to be cancelled.

Plans are now being made for courses in bricklaying, plastering and welding, for 50 young men, to start in June.



## LOWER POST PUPILS AWARDED FIRST PLACE IN POSTER CONTESTS

LOWER POST, B.C. — Pupils of the Indian Residential School at Lower Post, B.C., received top awards in two recent province-wide Poster Contests.

In the 1956 contest conducted by the B.C. Tuberculosis Association, twelve year old Kenny

Johnson, who is gifted with unusual artistic talent, hopes to take a course in Commercial Art.

Father Y. Levaque, O.M.I., is principal of this thriving school located at Mile 620, on the Alaska Highway. At present, there is an enrolment of 170 children from Northern B.C. and the Yukon.



Kenny Johnson, Lower Post, B.C., Indian Residential School, poster contest winner.

Johnson, a grade five pupil, won the Association's Silver Cup for the school and a bicycle for himself. Kenny, whose home is in Burwash Landing, Y.T., has attended the School since its opening in 1951. Other pupils receiving awards in this contest were Irene George, Dalton Dennis, and William Etzerza.

In the 1957 Catholic Press Poster Contest conducted by the British Columbia Catholic, J. Johnny was awarded first place in the grade school division. The winning poster was in competi-

### New Boarding School at Wabasca

A new Indian residential school is planned for Wabasca, Alberta. The contract and sub-contracts were awarded last December, in an amount approximating \$1,075,000.

The replacement of the old school of the St. Martin Mission was long overdue, as it was in such a dilapidated condition that any heavy wind would have demolished it, and the Dept. of Indian Affairs has threatened to close it down permanently.

The Department of Public Works, which is now handling such projects, has given the go-ahead sign, and the 268' x 200' building is under way.

### INDIAN AGENCY OFFICIAL GOES TO NEW POSITION

CRANBROOK, B.C. — Kootenay Indian agency assistant to Agent J. S. Dunn for the past year, A. H. Markuson, has been transferred to the Babine Indian agency at Hazelton also as agency assistant and has left for his new location. He was formerly with the B.C. Forest Service.

## Integration Slows Down In Southern Alberta

CALGARY, Alta. — Notwithstanding the efforts made by the Federal Government to integrate Indian children into white schools, there are indications that this policy is not as successful as some publicity releases indicate.

The Protestant children of the Cardston Indian residential School (Anglican) who attended Cardston Public School last year were graded into several classrooms, but have now been grouped in the same classroom, all by themselves, no matter what their grading is.

A recent report indicates that Indian girls in grades 7, 8 and 9 have been dismissed from Cardston Public School at Christmas. They now attend classes at St. Paul's Anglican Residential School.

There is evidence that the Indians are not too happy about the speeding up of integration in schools for whites. The same attitude is taken by the Saddle Lake, and the Long Lake (Keeheewin) Indians in Northern Alberta.

It is reported that the Protestant children of Hobbema Agency would attend public schools from Grade 6 upward. Many Protestant parents are protesting the planned integration of their chil-



### Qu'Appelle Juveniles

Kneeling (l. to r.): Wesley Favel, Denis Delorme, Gilbert Keewatin, Vincent Bellegarde, Francis McArthur.

Center row: Brother Aubry, Clement Key, Glen Bellegarde, Irvin Starr, Joe Seymour.

Back row: John Severight, Ronald Whiteman, Joe Whitehawk, Hubert Greyeyes, Alvin Graves, John Taylor, George Bellegarde, Paul Kirkness, Art. Obey.

### QU'APPELLE...

(From page 1)

earned during four years at Lebre. For the past few years, he was main player for the Sioux Indian team, and this year he greatly helped the Sioux to win the Provincial Championship.

They are proud of the three Saskatchewan shields they have won. Lebre is the first Indian team in the Dominion to win hockey provincial championships in four straight years. No wonder they are the pride of the Qu'Appelle Valley.

## Sarnia Reserve Sold For \$9 Million

SARNIA, Ont. — After a year of negotiations, the largest real-estate transaction in the history of the country took place recently.

The Indians of St. Clair, of the Chippewa tribes, from Sarnia, Ontario, who are reputedly the wealthiest in the country, have sold their reserve of 3,450 acres, situated in the heart of the industrial area, to a group of New England business magnets, at a price of \$9,000,000.

The 457 members of the tribe have reserved a strip of land of 258 acres, where the American Company is constructing them apartment blocks, at a cost of one million dollars. This land has been in the possession of the St. Clair Indians since 1825, when it was made over to them by a treaty signed by King George IV. Rosella Nahmabin has a copy of this treaty. The original territory consisted of 10,000 acres, but has gradually diminished, due to industrial expansion. It is the only Indian reserve, today, within the confines of a city.

## NEEDED INDIANS

Pickersgill has a short memory as to how much help we've had from Indians, especially in the war of 1812. How much we needed them then. If they'd turned us down maybe he'd not be around to turn them down now.

Congratulations to the "Camsell Arrow", one of the liveliest, most interesting, best edited magazines ever put out for Indians.

dren into the Penoka Public School.

### Ontario's Indian Population Highest

There are more Indians in Ontario than in any other province in Canada. This is indicated in a return tabled in the House of Commons by Hon. J. W. Pickersgill.

The aboriginal population of this province is 37,255.

Next comes British Columbia with 31,086, followed by Manitoba with 19,684, Saskatchewan with 18,750, Quebec with 17,574, Northwest Territories with 4,023, Nova Scotia with 3,002, New Brunswick with 2,629, Yukon with 1,568 and Prince Edward Island with 272.

Mr. Pickersgill's statement does not indicate any Indians as residing in his home province of Newfoundland.

Total Indian population of the Dominion is 151,558.